

Christian Reflector.

H. A. GRAVES, }
E. WORTH, } Editors.

(Vol. 8.)

BOSTON, THURSDAY, JUNE 5, 1845.

(No. 23.)

Proprietors, W. S. DANRELL,
H. A. GRAVES.

A Religious and Family Newspaper,
PUBLISHED WEEKLY AT
No. 11 CORNHILL, BOSTON, & CONCORD, N. H.

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in the New England States.

Christian Reflector.

For the Christian Reflector.

Whom shall we invite to the Lord's Table?

[Continued from last.]

The argument already stated seems to us to prove conclusively, that if we are correct in maintaining our organization as Baptist churches, we can invite none but members of these churches to this ordinance; but lest this should be thought to partake too much of the *argumentum ad hominem*, we proceed to inquire.

I. WHAT ARE THE SCRIPTURAL QUALIFICATIONS REQUISITE TO MEMBERSHIP IN THE CHRISTIAN CHURCH?

We have not time, upon the present occasion, to discuss this inquiry in the fundamental manner which its importance demands, and we can only glance at the main points which it involves. Three things seem to us to be necessary:

1. Experimental piety and an orderly walk.

2. Soundness in the faith.

3. Submission to the ordinance of baptism.

The first of these, though vital in its character, is so universally admitted to be indispensable, by all evangelical Christians, that we omit, for brevity's sake, its discussion, and pass to the second requisite.

Soundness in the faith. By this, we mean freedom from any serious error in doctrinal belief. In discussing this position, we assume, as self-evident, that whatever is a scriptural cause for excluding a man from the church, is an adequate reason why he should not be received within its pale.

The necessity of this requisite for membership we infer, first, from the fact that the church is to be the repository and defender of sound doctrine. The apostle declares it to be the pillar and ground of the truth. So, also, he exhorts the Colossians, 'as ye have therefore received the Lord, so walk in him; rooted and built up in him, and established in the faith as ye have been taught.'

It is here, and here alone, that the word of life is to be held forth. It is through her agency that the truth is finally to prevail over every form of error. She is to have not only 'one Lord' and 'one baptism,' but 'one faith,' also. Its members are exhorted to 'come in the unity of the faith and of the Spirit to the stature of the fulness of Christ.'

This is the church designed by her great Head to be the depository of sound doctrine, and of a pure faith. In regard to all the teachings of the divine word, she is to be 'the light of the world; the salt of the earth;' but 'if the light that is in her be darkness, how great is that darkness; if the salt have lost its savor, wherewith shall it be salted?

Now she can preserve the Christian faith in its purity, only by the soundness of her own individual members in the doctrines of the gospel. If she receive one who denies these doctrines, she may as innumerable number. When, then, she invites to her embrace those who reject any of the great truths of God's word, she receives those who spoil their brethren 'through philosophy and vain deceit, after the traditions of men, after the rudiments of this world, and not after Christ.'

By this course, she forfeits her claim to be called 'the church of the living God,' and becomes more nearly related to the 'mother of harlots and abominations of the earth.' But that soundness in the faith is requisite, we argue.

2. From the account of the continued perseverance of the members of the first churches in the truth. Of the church of Jerusalem it is said, 'They continued steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers.' Thus the apostle speaks of some who 'continue rooted and grounded in the faith wherein they have been taught.'

So, also, he praised some who 'obeyed from the heart that form of doctrine which was delivered to them;' or, more appropriately, into which they were delivered, as into a mould which should shape their entire character. Now, if they continued in the faith,—if, as they had 'received Christ Jesus the Lord,' so they walked in him, it follows, that at their admission to the church they embraced nothing inconsistent with the great doctrines of God's revealed word. They may not have understood them in all their fullness, for they were 'babes in Christ.' But, as babes, they had imbibed nothing conflicting with these truths. Whatever opinions they might have held in their state of impenitency, they had now been brought into subjection to the cross of Christ, and desired not error, but 'the sincere milk of the word, that they may grow thereby.' Again,

3. The unsound in the faith were excluded from the primitive church. Thus when Hymeneus and Alexander 'had made shipwreck of the faith,' had erred concerning

one of the great doctrines of the gospel, they were delivered to Satan, that they might learn not to blaspheme. Hence, the apostle John said of some, 'If any come unto you and bring not the doctrine, receive him not into your house, neither bid him God-speed.' So the churches of Asia were instructed to put away from them those that held the doctrine of the Nicolaitans.

Now, since in these instances men were to be excluded from the first churches for error in doctrine, it follows, that those who embrace erroneous views in regard to the great truths of revelation, have no place in that body which is designed to be the great repository and defence for 'the truth as it is in Jesus.' Hence we conclude, that *soundness in the faith* is essential to membership in the Christian church. If it be asked, to what extent must this rule be applied, and how far must men be waited before they can rightfully be joined together in a particular church, we answer, (waiting, for brevity's sake, a more minute answer, upon which we would otherwise gladly enter), that whatever a church adopts as the articles of her faith, she publishes to the world as being, in her view of Scripture teachings, necessary to constitute a church of Christ; and consequently, she can rightfully admit to her fellowship no one who denies any one of these; since she must deem such an one fundamentally unsound in the faith.

We may be allowed, in this connection, to say, that we deem an error here vastly more important than one in regard to baptism: as much more important, as internal belief and soundness in the faith are more valuable than any external ceremonies whatever. If men adopt principles, which, when carried out, make void the work of the Spirit, cause them to regard repentance and faith as the exercises of a heart at enmity with God, teach them to go about seeking to establish a righteousness of their own, to deny the eternal purpose of God, in accordance with which he renews and sanctifies the soul, or to overlook that gracious influence by which Christians are 'kept by the mighty power of God through salvation,' we cannot walk together, for we are not agreed. Since they thus deny the guilt that condemns them, the Lord that bought them, the Spirit that renews, or the eternal purpose that saves them, they begin the separation, by departing from the plain truths of God; and on their heads rests the guilt of rending 'the body of Christ.'

The difference is far more fundamental in its nature, than that which relates to the initiatory ordinance of the visible church.

We have mentioned a third requisite, *submission to the ordinance of baptism.* A discussion which has already far exceeded its assigned limits must not be protracted by an extended investigation of this topic. Our great object has been to show that Baptist churches could not consistently invite the members of other professed churches to the communion table. We only throw out, without discussion here, three leading thoughts.

1. That since it is an undeniable fact, that the churches, in the days of the apostles, confessedly required baptism as essential to membership, unless we can show that we have a right to dispense with the terms which Christ has ordained, and thus 'make the commandment of God of none effect through our traditions,' we cannot receive to the church those whom we believe unbaptized.

2. That if we may invert the order of the commission given us by our Master, in one instance, we may in another. If we may so far change it as to invite the unbaptized to the table of the Lord, we may, by parity of reasoning, do the same in regard to those who have neither been taught, nor made disciples.

3. Since every church, of every denomination, who claim a name as a church at all, make something which they call baptism necessary to membership in their communion, they cannot consistently invite those whom they deem unbaptized; since to do it, is to tolerate unsoundness in one of the articles of their professed belief.

Thus briefly and imperfectly have we drawn out the argument in reply to the question, whom shall we invite to the Lord's table? Many illustrations and applications which have presented themselves to our minds, we have been reluctantly compelled to omit. The conclusion of the whole appears to us most clearly to be, that we can invite none but members of churches of the same faith and practice with ourselves.

In conclusion, let us say, it is far from being a love of division that prompts the belief and expression of these views. None can desire, more sincerely than ourselves, the arrival of the time when 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' That period, we believe, will assuredly come. But it cannot ensue by a neglect, a disbelief, or an undervaluing of the truths of God's word, or by a departure from the pattern given to us in the mount. Such a course will inevitably widen the breach in the church, and render more difficult the ultimate union of the body of Christ. Seeking that union by an earnest desire to know and obey the truth, at the sacrifice of every thing else, we may hope soon to see the people of God one in him. May the Lord 'hasten it in his time.'

DON'T DESPAIR OF THE MOST HARDENED.—Make no calculation that any are so strong, proud, wicked, prejudiced, or unbelieving, that the gospel cannot subdue them. They have souls, and they have feelings. They often feel misgivings, and fears, and remorse, to which God alone is witness. How can you tell that God has not sent you to speak

to such a person at just such a time? Besides, God's Spirit is to do the work, and that Spirit can do any thing. Beware of limiting Omnipotence.

Pastoral Duties.

BY REV. J. A. JAMES.

Do not consider the pulpit as your only sphere of duty, and preaching as your only work. Earnestly as I have enjoined you to endeavor to excel as preachers, I no less earnestly enjoin you not to merge the pastor in the preacher, a fault into which I think some, if not most of us, have fallen in this age. Amidst the stimulating exercises of the pulpit and the platform, in this day of constant excitement and bustling activity, the more retired and quiet, but scarcely less useful, occupations of the catechizer and pastoral visitor, are in danger of being quite forgotten. Study well the meaning of our only and peculiarly expressive denominational appellation, as ministers, I mean the word Pastor; strip it of its Latin form, which in part destroys the power of its signification, and look at it in its Saxon dress as *SUPERVISOR*, and go forth with all the duties of this beautiful, tender, and even tasteful representation of your office in full view. You are going to shepherd, if I may turn the noun into a verb, the flock, to feed the sheep, and the lambs too. Yes, the lambs. Let them be, as they ever are in the eye and heart of every good and wise shepherd, a considerable object of your official care and attention. Resume the good old-fashioned practice of catechizing the children, and unite with this the modern practice of Bible-classes for youth. Realize in your own experience the exquisitely beautiful allusion of Goldsmith, where he represents the children of the parish following with reverent yet familiar affection their minister.

To pluck the good man's gown, and share his smile! Be peculiarly attentive to the young men, especially those who are of the educated class, and endeavor to train them up to be pillars in the church, when their fathers are removed to the temple above. We have neither right nor reason to complain that our young people go off to the world in all its gayeties and pleasures, if we take no pains to cultivate their minds, form their character, and attach them both to ourselves, and to our system. Take a deep interest in the welfare of the Sunday school. It belongs to you of right and propriety to do so; for I maintain that the pastor is the general superintendent of all the public religious instruction that is carried on in connection with his congregation, and that the Sunday school is one department of his duty. Bestow a kind, but not a dictatorial, attention upon the teachers, in training and fitting them for their work. Be the friend of your people, and let it be felt by them that you are so; not by convivial feasting, idle gossip, or political discussion, but by watchfulness over their spiritual welfare, gentle yet faithful rebuke, tender sympathy, pastoral visitation, and a deep interest in the religious character of their children. Avoid all undignified familiarity. Respect yourself, and teach every one to respect you. Let no man despise you. Without assuming official pomp, or affecting the odor of extraordinary sanctity, or gathering up yourself into clerical stiffness, or exhibiting religion in the type of awfulness and gloom, remember that a bishop, however young, must be grave and serious; and provided he have these qualities of character, he may be as cheerful and pleasant as sincere religion and good temper can make him. Many young ministers have done themselves irreparable mischief, at their entrance upon their work, by allowing their cheerfulness to degenerate into facetiousness and levity. Never forget that they who see you on week days, will be gathered round your pulpit on the following Sabbath, and that your demeanor and conversation in the former should not hinder, but help them in profiting by your sermons in the latter. Who can look up with confidence, in reference to their soul's affairs, to the friable, or the fop? Your youth is with some persons a little check to that veneration and deference, with which the Christian minister should be regarded; how much is the power of this check increased, when frivolity is associated with juvenility.

I would especially enjoin upon you a devoted attention to the most interesting class in all your charge, I mean those who are called the anxious inquirers after salvation. The stricken deer, bleeding in the thicket unknown, and therefore unobserved, will require all your tenderness and skill, first to find them out, and then to heal and comfort them. Make it a business, a real, constant business, to find out the individuals that have been interested, impressed, and convinced by your preaching. Not only be accessible to them when they solicit an interview, but draw them out by invitation; have set times and places to meet them; make them feel that you have an ear to hear their inquiries after salvation, and a heart that feels for their solitude, and yearns over them. Like the Good and Great Shepherd, gather these lambs in your arms and carry them in your bosom. Be very tender in dealing with them, not to break the bruised reed, nor quench the smoking flax. The first signs and exercises of the spiritual life are in some cases so feeble and delicate, that too rude and rough a handling may endanger their existence. I have been astonished and grieved sometimes to be informed, that what I intended only as faithfulness, has been mistaken for harshness, and that where I only wished to guard against self-deception, I have administered discouragement. You will find, that to deal faithfully yet tenderly

with inquirers is the most difficult part of your work as a teacher, for which you will need a rich fund of experimental religion, and considerable powers of spiritual discrimination.

Study, then, to be the wise, discreet, and vigilant pastor, as well as the impressive, popular, and useful preacher; for it is the union of both these that constitutes the able minister of the New Covenant.

Preach Christ.

Our hearers need only examine how we preach Christ, to form an idea how far we are evangelical. Shall we glory in the beauty of our composition—in the flowers of rhetoric—in the force of oratory—in the harmony of periods—and leave the cross out of Christ—and not in the cross of Christ also? So did not Paul. See! he is going into Greece, the eye of the world—and what did he do? 'I determined not to know any thing among you, but Jesus Christ and him crucified.' He is going to Rome, the imperial city—among sages, generals, poets, legislators, and statesmen. Will he not change his theme? Will he not there talk of the 'Supreme Being—eternal providence—destiny,' &c. &c. No. 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Gentile.' And when he heard that the Galatians were about to conceal the cross, O what were his feelings! They were about to blot the sun out of the firmament, and what could they have left but darkness, desolation, and death! The cross of Christ is the grand luminary of the gospel-system, from which all its parts derive light, life, and influence. All else is darkness, and God forbid that we should glory, on earth or in heaven, in life or in death, save in Christ our crucified Lord!

Rev. Robert Newton.

Letter from Professor Stowe.

[The late action of the Southern Methodist and of the Old School Presbyterian, relative to slavery, is deeply interesting to the religious public. The following is a part of a letter from Prof. C. E. Stowe, of Cincinnati, to the Boston Recorder, which presents a lively view of recent events and present indications.]

You will doubtless be glad to have your readers look in upon us here in the heart of the great West, and see what the state of affairs may be among us. It is stirring times in the ecclesiastical line just now. The largest power of the Southern Methodist Convention is convoked by the Louisville Convention, which has just broken up, after having determined on separating from the Northern Methodists, in order that they may quietly enjoy the superintendence of slaveholding bishops! Who before ever heard such a cause alleged in defence of schism? It is my opinion that the entire Methodist body in Maryland, the great majority in Kentucky, Tennessee and Missouri, and a very considerable portion in Virginia and North Carolina, will remain with the North.

The Anti-Slavery Convention of Old School Presbyterian ministers and elders assembled here before yesterday, to concert measures for action in their General Assembly, which was to meet the next day. The convention was respectable for numbers, talent and worth; they adopted a memorial to be laid before the Assembly, passed several resolutions, made arrangements to hold another convention the day previous to the meeting of the next General Assembly, and expressed their full determination to continue their movements every year till their object is accomplished.

Yesterday the General Assembly met and was opened with a sermon by Rev. Dr. Junkin, the late moderator. On the choice of a new moderator, a curious and significant scene presented itself. The most prominent candidates were Rev. Dr. Krebs of New York city, and Rev. Dr. Lacey of South Carolina, understood to be a slaveholder. Dr. Krebs had most of the Northern vote, and a very few in the Northern line of slaveholding States; but every real Southern vote, almost without a single exception, was cast for Dr. Lacey. The vote was taken viva voce. It is the first time, I believe, that the choice of moderator has been placed on the ground of North or South, slaveholding or non-slaveholding. Dr. Krebs was elected by a majority of 13. Dr. Lacey was nominated by Rev. N. H. Hall, of Kentucky, on the avowed ground, that it was time the South had a moderator. The Assembly has many agitating questions to come before it, and there is evidently a great desire to keep things as quiet as possible. I have no belief in the scripturalness or the usefulness of such large ecclesiastical bodies. However excellent many of the individual who compose them, the bodies themselves are generally amazingly unconscious, being for the most part under the influence of those who least deserve to have influence with religious men. For the great body of Old School Presbyterians, ministers, elders and members, I have entire respect and affection; but that there are still very unscrupulous men among them, and that these are not sufficiently restrained by the more worthy, is painfully evinced by a fact which I will now relate.

A notice has been issued by the State's attorney to the effect that the Supreme Court of Ohio will be applied to for a writ of *quo warranto* against the professors of Lane Seminary, and the president and vice-presidents of the Board of Trustees, for presuming to hold their offices without being connected with the Old School General Assembly. The process is commenced by a few

Old School men under the special influence of Rev. Joshua L. Wilson. We have no fears for the result, but it shows the disposition. The institution was endowed almost entirely by the labors of the very men whom the writ seeks to eject, the money which endowed it came almost entirely from New School Presbyterians and Congregationalists, it has never changed its doctrines or its ecclesiastical position in the least; and the only hope the plaintiffs can have is, to outrage right and justice by means of a legal quibble. But they will not succeed. The most intelligent and upright Old School men speak of the attempt in terms of decided reprobation; and I do not believe that in the whole General Assembly there are a dozen men who sympathize with it. But you, good, generous-hearted Congregationalists of New England, have no idea of the bitter bigotry which reigns in the hearts of some of the Old School Presbyterians. Rev. Dr. J. L. Wilson for years has not allowed a man, woman, or child, whatever may be their character, if they belong to a New School church, to partake of the Lord's Supper where he ministers; but men who own slaves, and buy and sell slaves, and declare their determination thus to do so (as a certain well known minister in his own presbytery did do and say a short time since), are freely welcomed. Compare John 18:23.

England from such preaching, and every other place on the earth where the gospel is preached. The speaker called attention to the vast amount of work to be done at the West, and the little time there was to do it,—creating an absolute necessity for help from abroad, making a strong appeal to the eastern churches. He added some very interesting remarks on revivals. Till he was sixteen years old he never heard of a revival, or of a prayer-meeting in Connecticut. All was dead orthodoxy. Like people, like priest. So it went on till the immortal Edwards was raised up, and then it was twenty years before there was another revival. Then they came once in ten years, and in his early ministry they occurred once in six or eight years. No alarm was then felt if five years passed without a revival. But now if there is not a great revival once in two or three years, there is a dreadful panic everywhere, and I think God that it is so. It shows an anxious state of mind for the interests of Zion. But guard against letting this panic degenerate into boasting,—one man complaining against his neighbor because he is not awake and in duty. If Christians will look every one to himself, and cultivate meekness and spirituality, then ere long the sun will stand still over us, and the rain will descend, and great revivals will bless the East and the West, and the country will be safe.

The great energy and force with which Dr. B. addressed his remarks to the audience on this occasion, was hardly ever surpassed, even by himself, and the immense crowd that listened to his eloquent words, and saw the workings of his strong intellect, must have forgotten that he had passed the meridian of his days. What an illustration of the importance of constant and onward action, for keeping the intellectual powers bright and elastic!

AMERICAN UNITARIAN ASSOCIATION. This society held its anniversary on Tuesday evening, in the Federal Street Church. Prayer was offered by the Rev. Mr. Farley, of Brooklyn, N. Y.

Mr. Fairbank took the chair, and announced that the Hon. Judge Story had declined further service as president of the society, and at the business meeting, Rev. Dr. Dewey, of New York, had been chosen president, who was requested to take the chair.

Dr. Dewey came forward, and in a few remarks, said he was taken by surprise, having just entered the house at the moment the announcement was made, of which he had heard nothing before.

The report, a very well written document, was then read by the Rev. Mr. Briggs, the secretary. It commenced with an allusion to the increased interest felt in the spread of Unitarian doctrine. The Board had done what they could to meet the expectations of the pious and devoted men, twenty years ago, in faith and prayer, had laid the foundations of this society—among whom were mentioned such names as Bancroft, Thayer, Channing, Kirkland, Greenwood, Saltwater and others. Let us imitate their spirit and copy their example.

Applications for aid have been received from all parts of the country, and the question has arisen, whether we shall concentrate our resources upon the wide fields of the West. The conclusion has been, that their means ought to be divided, so as neither to abandon the feeble congregations here, nor lose the opportunity of building up new societies elsewhere. Twenty-seven congregations have been aided, 3 in Maine, 1 in New Hampshire, 1 in Vermont, 14 in Massachusetts, 9 in Connecticut, 2 in New York, 1 in Kentucky, 1 in Missouri, and 3 in Illinois.

From 70 to 80,000 copies of the monthly publications have been circulated, and many of the volumes of former years. Several statements were made of the beneficial influence of tracts. The receipts of the association for the year were \$11,353; expenditures, \$13,774.

The theological institution at Medford, Pa., has been patronized by the society. Provision has been made for the support of a professor for five years. The present class consists of 9 students, of whom 4 belong to the Christian denomination, and 4 are Unitarians, 3 of them from New England; from 8 to 12 are expected to join the next class. The expense, exclusive of clothing, is from \$45 to \$60 for the term of 40 weeks.

The subject of missions was dealt upon. The calls are numerous, and the fields inviting, particularly at the West, in Iowa, Wisconsin, &c. It will be necessary to train up a western ministry in the West. The increase and prosperity of the distant congregations was mentioned, as at Montreal, Hartford, Albany, Brooklyn, New York, Syracuse, Rochester, Buffalo, Chicago, Milwaukee, St. Louis, Louisville, &c. Also the growth of the cause in Boston, Roxbury, Worcester, Somerville, Lowell, &c. The number of ministers at large is increasing, and the utility of that service becoming more and more apparent.

Thus there is now, the report said, a hope that we have come to the dawn of a brighter day, and that this purest form of christianity is destined more and more to bless our country and the world.

The Rev. Mr. Lathrop, of Boston, presented a series of resolutions, to which the speakers were requested to direct their speeches. They were in favor of the diffusion of tracts, in favor of a thoroughly educated clergy, and in favor of missionary efforts to aid feeble churches and form new societies, and diffuse the blessings of civil and religious liberty.

Addresses were then made by the Rev. Messrs. Farley, of Brooklyn, Holland, of Rochester, Bellows of New York, Harrington, of Boston, &c., all full of earnestness and hope.

Mr. Farley dwelt on the utility of tracts. Formerly he had opposed the gratuitous and indiscriminate distribution of tracts. Our Orthodox friends, at first, adopted the practice of giving tracts to those families who were destitute of religious instruction, in which case they were pleased to include the families of all Unitarians, Universalists, and Roman catholic ministers, and he had thought (this duty to expose what appeared to him so unjust). But now they have adopted the plan of giving tracts to every family where they will receive them, and I think it would be very useful for us to copy their example. It is the only mode by which we can have access to multitudes.

Mr. Holland spoke of the excellent prospects of the seminary at Medford, which he had visited. Also of the good effects of building up new congregations in the leading towns of the West. They collect large numbers of enterprising and intelligent young men, merchants and mechanics, who could not be reached by the instructions of the existing churches. They had no selfish motives in the preaching they heard, neither did their efforts, nor extended results, while they want of redemptive disinterestedness; but under our ministry, they gradually become devoted worshippers and exemplary christians. The effect on the preaching of other denominations is also salutary and genial.

Mr. Bellows took up this last thought, and said the prevailing theology throughout the country, was becoming modified essentially by Unitarian theology. Hence the importance of the institution at Medford. Unitarianism is doing the most good by putting its elements into the hands of other denominations. He thought they had got near to the end of their expectations of a rapid progress in multiplying congregations. He heard last Sabbath a sermon by the Rev. Dr. Bushnell, in Hartford, which was so liberal, so mild, so essentially Unitarian in its cast, that it argued anything but prosperity for our new society, when the wants of the community in this respect are already so well met.

He also dwelt upon the importance of the Medford seminary, from the opportunity it affords of doing good among what is called the Christian denomination. They may thus be brought to adopt Unitarianism in substance, if we can take charge of their theological education. Indeed, he had understood, there were direct overtures from some of their conferences, for a formal coalition with Unitarians, which will at once multiply our numbers fourfold, and give us what we cannot otherwise obtain, a supply of ministers for the West.

MASSACHUSETTS TEMPERANCE UNION. The annual meeting of this Society was held at the Central Church, Winter street, Tuesday evening, the 27th inst. The meeting was opened as usual, with prayer. After which, Dr. Jewett read the annual report, an abstract of which we now give our readers.

This was the first State Society to adopt the total pledge, which was done at its formation, seven years ago; and this doctrine has been maintained uniformly and consistently. The committee congratulate their friends on the advance and prosperity of the cause. The license system in Massachusetts has received its death blow, only one county being now disgraced by its continuance. The enforcement of the laws, by the rising indignation of the people against the sellers of strong drink, had been effectual, through the firmness of the judiciary. The disengagement of juries in plain cases, had become a matter of rare occurrence. The committee express their regrets that two citizens so distinguished as Messrs. Webster and Choate, both warriors, should be found in the unfortunate position of endeavoring to strike down the laws of their own commonwealth.

The committee are of the opinion that intemperance is on the increase in Boston. Among the causes of so deplorable a fact, the oppression of the traffic in the country is prominent,—bringing the victims of depraved appetite to Boston to reside, and of course to be provided for in our prisons and almshouses, at the expense of the city. The absence of objects of attraction, the want of a park, the costly embellishments of the city, the drunks, called saloons, reduce many. Also, the continuance of the custom is so many respectable circles in the city, which has become extinct in the country, of furnishing intoxicating drinks in the houses of respectable, and social acquaintance.

responsibility attaches to those who keep alive this deplorable custom. What effect can be expected from a caution to a clerk, to avoid the drinking saloons, and the whiskey punch of dissipated young men, coming from the lips of a worthy merchant whose social parties are supplied with costly wines?

The instrumentalities by which temperance is promoted, are less influential in the city than in the country; public opinion is less omnipotent; bad habits and bad men more easily conceal themselves; companionship in guilt is ample; thoughtful killing amusement is constantly accessible; a smaller proportion of influential men are engaged in the cause; in many country towns every merchant and every member of the learned professions, is an active temperance man, while very few such are found in the city. Here are at least a thousand establishments for the retail of intoxicating drinks, daily pouring out their streams of pollution, and a multitude of wretched men and women are quaffing their destruction, and yet thousands who enjoy Sabbath rest under the sound of the Gospel, look on without an effort to arrest the evil.

The report advocates the establishment of the Standard, as a weekly paper, in addition to the monthly Journal of the society. The circulation of the Journal is about 12,000, and that of the Standard is rapidly increasing.

Deacon Moses Grant was called upon, and made some remarks in regard to that portion of the report referring to the city of Boston. The report is true. The city of Boston stands in the way of the reform throughout the world. Our men of influence are blind. Go into State Street, and who will you see there? The rich distiller, the rich wholesaler dealer, and the rich drinker, countenancing the traffic. They will bid you, God-speed—they will put their hands in your pockets, but we want something else—we want their influence. If they would give up their influence we could revolutionize the city of Boston. But as it is, we have to contend against wealth. O, if the wealthy men of our city would visit the house of correction, our fashionable wretched sailors, our prisoners and our houses of wretchedness, they would see what they have done.

We have a beautiful Exchange Building. He was glad such a building had been erected. He subscribed to it, but sold his stock when he found that a bar was in one corner. Men go there, not to read the papers, but to raise their spirits with an artificial stimulus. These men, after all, are very benevolent, ready to give for almost every good purpose. But to save men from ruin from absolute destruction, they will do nothing.

We have had an interesting meeting to-day on prison discipline. But friends, what could we do? We have had meetings of men who would not turn in flowing on; death and destruction are in their train.

One thing we have to encourage us. God men are with us—Haven is on our side, and we have nothing to fear.

Mr. Sewall gave some history of the progress of the temperance reform in the county of Plymouth, and more especially in the town of Duxbury. We have always turned our attention to Boston. We have always been proud of Boston, as being the first and foremost in all political movements. The drinking of wine in our cities is the great obstacle before us, and must be removed before further progress can be made. Wine was introduced, and professional men—lawyers, and ministers even, were present and used wine on the occasion. We must get access to such men. Without them we cannot reach the young men in the community. In the country we have so much obstacles. The men of learning

the prevailing theology throughout the country, was becoming modified essentially by Unitarian theology. Hence the importance of the institution at Medford. Unitarianism is doing the most good by putting its elements into the hands of other denominations. He thought they had got near to the end of their expectations of a rapid progress in multiplying congregations. He heard last Sabbath a sermon by the Rev. Dr. Bushnell, in Hartford, which was so liberal, so mild, so essentially Unitarian in its cast, that it argued anything but prosperity for our new society, when the wants of the community in this respect are already so well met.

He also dwelt upon the importance of the Medford seminary, from the opportunity it affords of doing good among what is called the Christian denomination. They may thus be brought to adopt Unitarianism in substance, if we can take charge of their theological education. Indeed, he had understood, there were direct overtures from some of their conferences, for a formal coalition with Unitarians, which will at once multiply our numbers fourfold, and give us what we cannot otherwise obtain, a supply of ministers for the West.

MASSACHUSETTS TEMPERANCE UNION. The annual meeting of this Society was held at the Central Church, Winter street, Tuesday evening, the 27th inst. The meeting was opened as usual, with prayer. After which, Dr. Jewett read the annual report, an abstract of which we now give our readers.

This was the first State Society to adopt the total pledge, which was done at its formation, seven years ago; and this doctrine has been maintained uniformly and consistently. The committee congratulate their friends on the advance and prosperity of the cause. The license system in Massachusetts has received its death blow, only one county being now disgraced by its continuance. The enforcement of the laws, by the rising indignation of the people against the sellers of strong drink, had been effectual, through the firmness of the judiciary. The disengagement of juries in plain cases, had become a matter of rare occurrence. The committee express their regrets that two citizens so distinguished as Messrs. Webster and Choate, both warriors, should be found in the unfortunate position of endeavoring to strike down the laws of their own commonwealth.

The committee are of the opinion that intemperance is on the increase in Boston. Among the causes of so deplorable a fact, the oppression of the traffic in the country is prominent,—bringing the victims of depraved appetite to Boston to reside, and of course to be provided for in our prisons and almshouses, at the expense of the city. The absence of objects of attraction, the want of a park, the costly embellishments of the city, the drunks, called saloons, reduce many. Also, the continuance of the custom is so many respectable circles in the city, which has become extinct in the country, of furnishing intoxicating drinks in the houses of respectable, and social acquaintance.

responsibility attaches to those who keep alive this deplorable custom. What effect can be expected from a caution to a clerk, to avoid the drinking saloons, and the whiskey punch of dissipated young men, coming from the lips of a worthy merchant whose social parties are supplied with costly wines?

The instrumentalities by which temperance is promoted, are less influential in the city than in the country; public opinion is less omnipotent; bad habits and bad men more easily conceal themselves; companionship in guilt is ample; thoughtful killing amusement is constantly accessible; a smaller proportion of influential men are engaged in the cause; in many country towns every merchant and every member of the learned professions, is an active temperance man, while very few such are found in the city. Here are at least a thousand establishments for the retail of intoxicating drinks, daily pouring out their streams of pollution, and a multitude of wretched men and women are quaffing their destruction, and yet thousands who enjoy Sabbath rest under the sound of the Gospel, look on without an effort to arrest the evil.

The report advocates the establishment of the Standard, as a weekly paper, in addition to the monthly Journal of the society. The circulation of the Journal is about 12,000, and that of the Standard is rapidly increasing.

Deacon Moses Grant was called upon, and made some remarks in regard to that portion of the report referring to the city of Boston. The report is true. The city of Boston stands in the way of the reform throughout the world. Our men of influence are blind. Go into State Street, and who will you see there? The rich distiller, the rich wholesaler dealer, and the rich drinker, countenancing the traffic. They will bid you, God-speed—they will put their hands in your pockets, but we want something else—we want their influence. If they would give up their influence we could revolutionize the city of Boston. But as it is, we have to contend against wealth. O, if the wealthy men of our city would visit the house of correction, our fashionable wretched sailors, our prisoners and our houses of wretchedness, they would see what they have done.

We have a beautiful Exchange Building. He was glad such a building had been erected. He subscribed to it, but sold his stock when he found that a bar was in one corner. Men go there, not to read the papers, but to raise their spirits with an artificial stimulus. These men, after all, are very benevolent, ready to give for almost every good purpose. But to save men from ruin from absolute destruction, they will do nothing.

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Rev. Mr. DEAN, from China, felt mingled emotions of gladness and solicitude; he was glad to be permitted to listen to sentiments during the meeting which exhibited an increasing desire

the operations of divine grace in his own conversion, and that of some of his own nation and neighbors, was given by Bro. Murray, formerly a French Catholic, residing in the north part of

MEETING OF UNITARIAN MINISTERS.

New Hampshire Department.

We like the system which has been established in the State of New York, with regard to Normal schools. A school of this character is connected with four academies in the State, and a first-rate instructor, with a salary of \$1500 per year, is put in charge of each school. Formerly a school of this nature was attached to sixteen

murder, &c. He explained the cause of his being

largely with anniversary reports, most of which were prepared expressly for the Reflector. We are indebted to the Chronicle for the report of the Mass. Temp. Union. The meetings were generally more interesting than they have been in previous years; and, we doubt not, our readers will derive a large amount of both entertainment and information from these reports. If they do, we

There was a fire at Oyster on Wednesday

ernment plan for the erection of the three Col-

Apagapaga per uncinetto.....	0.00	0.00
Apagapaga per uncinetto.....	0.00	0.00
Chalinas; now, per bushel.....	0.00	0.04
PASTRY.		
Cranberries, per bushel.....	3.50	4.00
Prick Apples, per bushel.....	0.06	0.06
Apples, per bushel.....	0.00	0.32
Lemons, per dozen.....	0.16	0.20
Oranges, sweet, per dozen.....	0.25	0.50
Pears, iron, per bushel.....	0.00	0.50
Grapes, per bushel.....	0.50	0.50
Buckwheat, per bushel.....	0.50	0.50
Groundberries, per quart.....	0.10	0.50

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In this city, Mr. Marshall W. Houghton, to Miss Mary

edness that she exclaimed, 'I desire to depart and be with

✶ Howard Malone tenders very sincere and warmest regards to himself and the College to the twenty-two students who so kindly responded to his solicitation for books. He cannot but hope that every student left disposed to render aid in this way, and here begs to state that the books of Dr. H. H. Moore, Groff, Kendall & Lincoln are the most valuable. The list of donors will be published when the last lot is packed.

May 20.

✶ Correspondence of Rev. Mrs. H. H. Moore will please address him for the present at Willingboro, N. J., instead of Madison.

Rejoinder to the 'Reply' of the Hon. Horace Mann. 45 etc.
An Inquiry: The Founder of our Union and Government.

grace that enables all to enjoy the luxury and health ever attendant on those who abstain daily, instead of the whole suffering

165. Furnishing Goods. 165.
N P KEMP, in addition to his splendid assortment of
NATHAN AND CO., offers for sale a good trade of **Gen-
 tlemen's Furnishings** Goods, consisting in part of, **Wool-
 len and Cotton Goods, GLASSWARE, Silver and Gold-
 pens, Fancy Buttons, French and Am. Buttons, CRVATH-
 NECK TIES**—Twilled and Pongee **HANKS, BIEFS**—
BOBBER and COLLARS. Also, Boys' and Children's
 Leggers and Pairs, Low Hats, Boys' Belts, etc. **On Pack-
 et**, **Chairs** for cash, at 102 Washington St. **—Sole.**

